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WESTERN LUMINARY.

LEXINGTON, AUGUST 31, 1831.

For the Western Luminary.

ON SLAVERY---NO. 4.

TO THE CITIZENS OF KENTUCKY.

Assuming that it is the duty of the present generation to relieve posterity from the evils of slavery, if there be any practicable mode, the next enquiry is, whether there be any such mode.

The plan which as one interested in slave property, yet feeling this obligation of duty, I would accede to, is that of a prospective and progressive emancipation of all that may be born after a given day. Say that all the slaves in the state before the 4th day of July, 183– shall remain slaves for life. That all born on that day and thereafter shall serve to such an age as will fully compensate their owners for their raising. That they shall then serve one year on hire, the proceeds of which to form a common fund, to be applied to the purpose of removing or transporting them to some distant colony, there to be free.—The hire for one year of each slave will be sufficient to pay for his transportation and to defray all incidental expenses.

It is the opinion of many, that the provisions in our constitution concerning slavery, not only would authorize, but contemplated the passage of a law embracing the object as above proposed. The following is an extract from the article: "The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying to their owners previous to such emancipation a full equivalent in money for the slaves so emancipated.—They shall have no power to prevent emigrants to this state from bringing with them such persons as are deemed slaves by the laws of any one of the United States, *so long as any person of the same age or description shall be continued in slavery by the laws of this state.*" It would seem from this particular phraseology, that it was used in contemplation of a law, at some time to be passed, declaring that persons of a certain age and description should not be continued in slavery.—If, however, upon due consideration and advisement, it should be thought that such a law would be incompatible with the existing constitution, then I would that the legislature should take the requisite steps for calling a convention to revise the constitution, with the view of engrafting in it the required amendment. No other consideration could induce me to vote for a convention, being satisfied with our constitution in other respects. And I have a strong conviction, that if ever the proposition shall be made to call a convention for the object proposed, it will be carried by acclamation.

The moment such a measure shall be adopted in Kentucky, slaves would not only cease to be imported into the state, but many would be carried from it. A generous and noble excitement would be produced, which would greatly increase the practice of voluntary emancipation—so that by the time the legal or constitutional provision should begin to operate, the number of slaves would be greatly reduced.

The adoption of such a measure would be hailed by the liberal as the auspicious event. Its salutary and happy effects, on the condition and prospects of Kentucky, would be displayed in a variety of ways. It would in the first place produce a favorable change in the character of the emigration, both into, and from, our state. The non-producing slave-holder, with his unprofitable gang of slaves, would cease to be attracted to our fertile soil. In his place we should receive the enterprising, *practical* farmer, and the skilful mechanic. These would both by precept and example, contribute, to redeem our youth from habits of idleness and dissipation—to teach them that labor was honorable, and inspire them with a willingness to learn, and to practice the means of their own support. In the emigration from our state, many would be found who prefer the inglorious ease which the possession of slaves affords, whilst those who prefer that peaceful, virtuous independence, which results from personal industry and exertion, would remain, instead of removing to the free states on our north west. A new spring would be given to manufacturing enterprise, the investment of capital in manufacturing establishments, and to works of internal improvement. Instead of borrowing money from abroad for such purposes, capital would flow in with the emigration, and it grow up amongst us. Instead of having the best of our soil swept from the surface of the land, by continual ploughing for corn, to be manufactured into a corrupting and deleterious spirit, we should see our fields covered and preserved by crops of hemp, of small grain, and grass. The temporary still-houses, of disgusting aspect, would give place to the busy, cheering, permanent mills, for manufacturing the grain—and to buildings and machinery for working up the hemp, the wool, and the hides, which our fields and pastures would produce. Instead of the groups of idlers and loungers, so common on the side walks of our cities and our towns, who seek each others' company to *kill time*—we should see the brisk step of the mechanic, and the man of business—and hear the rattle of drays and carriages, carrying the raw materials to the shops and factories, and the manufactured articles from them to the stores and ware houses. The nuisances of those protracted exhibitions on *race fields*, exposing the health of the old, spending worse than uselessly the time of the middle aged, and corrupting the morals of youth—would give place to the more useful *fares*, exhibiting specimens of domestic skill and industry, and the most approved breeds of animals.

With what a glowing delight will patriotic parents look forward to "a consummation so devoutly to be wished," for their beloved descendants: when the sable cloud which darkens the face of our favored land, shall have disappeared—when it shall no longer be realized that "because the fathers have eaten sour grapes (of slavery) the children's teeth are set on edge"—when, instead of a population thickly interspersed with internal foes, it shall consist only of equals, friends and brethren—bearing proportionally all the burthens—and sharing equally all the benefits and blessings of free and enlightened government.

And can it be possible that we, the descendents of those glorious sires, who expended so freely their treasure, and poured out so copiously their life's blood, to secure for us the right of self-government? shall we I say, hesitate, when the time for action shall arrive, to make so small an effort as that of a legislative, or constitutional decree, (which will not impose one cent of tax) whereby we may transmit to our posterity, unalloyed by the curse of slavery, the inestimable inheritance of liberty?—More especially when we reflect, that this act will be regarded by posterity, by the world, and by the Eternal arbiter of our fate, no less an act of duty to our children, than an act of justice to the unborn millions of fellow beings, the descendents of those we should liberate from the galling bonds of servitude, and enable them to enjoy likewise the blessings of freedom.

But I have been drawn into the expression of these pleasing anticipations before I had concluded my arguments in favor of the measure.

There could scarcely be presented a stronger argument to prove the policy of the measure recommended, than that arising from a review of the origin, progress, and present condition of those two beautiful cities on the Ohio, Louisville and Cincinnati. The former, possessed of extraordinary natural advantages, was settled twenty odd years before the latter was thought of—yet the latter is now by far the most opulent and flourishing city on the western waters. Who can account for the superior progress and prosperity of Cincinnati over our own most beautiful city, on any other principle than that of the great and decided advantages of the labor of freemen, interested in the effect of every stroke they perform, over that of slaves. A comparison between Cincinnati and Richmond in Virginia, is still more striking, as well as more illustrative. The latter is the metropolis of the oldest, and once the most powerful of the states. It is one of the most commanding situations for a great and populous city—at the head of tide water, on a large river, bringing to its deposite the products of the fairest portion of the state—with a water power of incalculable extent. To have become populous, powerful, and prosperous in the highest degree, Richmond lacked nothing but that kind of energy, and enterprize, which is only to be found where labor is honored, and the laborers free. To what other cause can we attribute the fact, that at this day, the ancient city of Richmond contains less than two thirds the population of the infant city of Cincinnati. But the comparison should not be confined to the cities. The state of Ohio, only about thirty years old, has overtaken and surpassed the mother state of Virginia, in physical force, in manufactures, and in internal improvements.

The question whether slavery shall be perpetuated in Kentucky, presents yet another view in its political aspect, which to my mind is exceedingly imposing, if not more so than any which has been exhibited. It is whether she will permit the comparatively small interest which she now holds in slave property, to grow to such extent as to blind her judgment, and pervert her influence, as to the great questions of national policy, affecting so vitally the general welfare of the States, and even the union itself. The undue influence of interest, over the judgment, is one of the lamentable weaknesses of human nature, That a fearful division has existed for some time, on questions deemed to be of vital interest to the country, marked almost precisely by the line which embraces the great slave-holding states, is a fact known to every reader of the political journals. These questions are principally two—first, whether it is the best policy of the General Government, by duties on foreign imports, to afford protection and encouragement to the domestic industry of the country—and secondly, whether Internal Improvements, projected and executed by the General Government, with a view to facilitate defence, to the transmission of intelligence by mail, and to promote internal commerce between the different sections of the Union, is not also the true policy of the General Government. On both these questions the people of the free states are almost unanimously in favor, and those of the great slave states, almost unanimously opposed to them. Upon the great questions, however, Kentucky, has undeviatingly associated herself with the free states in favor of both measures—whilst the states largely interested in slave property have opposed them with a violence threatening disunion itself.

The perpetuation of the Union is among the first wishes of every American Patriot: yet the danger of its dissolution cannot be regarded as altogether chimerical. That it may remain, the protection and the blessing of the people of these United States, for centuries to come, is the fervent wish of my heart. And it is because I believe that the power and influence of Kentucky would, as a free state, be much more effective in questions of national policy, and in the preservation of the Union, that I attach additional importance to her decision of the question of slavery.

I have endeavoured to show that the possession of slave property is alike unpropitious to individual happiness and to general prosperity—that it is an unnatural state of society, that it paralyzes the energies, by relaxing the exertions of body and mind. Can it be possible then that the existence of slavery, which is practical despotism in individual cases, can generate, and preserve, sentiments, or interests, favorable to republicanism and to independence? Shall Kentucky then go on to cherish, and consequently to increase this accursed interest, pursuing the train and following in the course of her sister states of the South, already weak, but destined to grow weaker as the number of their slaves increase? Or shall she with a holy zeal for equal liberty, and for independence, make a generous effort to free her own descendents from that curse, and to to free the descendents of those unfortunate beings whom fate has placed in her power, but whom she cannot now liberate, consistently with her own safety? By such an act she would become assimilated, in interest and feelings, with her more immediate neighbours, her sister states of the North West.

The geographical position of Kentucky as regards the adjoining states of Ohio, Indiana, and Illinois—all possessing so nearly the same kind of soil and climate, depending on the same outlets for external commerce, indicates to a great extent the same kind of products, and hence an identity of pursuit and of policy. Placed in the centre of this great continent—cut off from the immediate contact of foreign commerce,—there is in fact nothing but this blighting inheritance of slavery, that can hinder the most perfect union of interests in these four states. From the great extent, and the unparalled fertility of their territory, they are destined to sustain a greater population than any equal portion of this continent. Occupying a position in the heart of this great republican confederacy—alike remote from the contamination of foreign influence, as from the dread of internal enemies, we shall in the great councils of the nation, look with the calmness and composure of conscious security, on every question of national concernment. With the principle of general education, engrafted as it were on the very soil of three of these states, (an advantage, which though Kentucky did not inherit, she will not fail to introduce when freed from the deleterious effects of slavery) the lights of science and civilization, will in a pre-eminent degree, beam upon the tranquil, yet busy population. Is there not reason to hope, that the calm, the disinterested, the enlightened, the *united* voice of so great a portion of the American family in the councils of the Union, would have a happy influence, both as to the promotion of the general welfare in matters of policy, and as to the preservation of the Union, and of our republican institutions?

Viewed in this light, as enabling our State to become a more powerful, as well as a more useful member of the United States, it imparts an additional interest to the desire we should feel, to be freed from this incubus on our mind, this *cancer* on our body politic—this *curse of slavery*.

S.

Nothing but Christ's blood taking away and as it were annihilating sin, can quiet an awakened conscience. Repentance implies an abiding self-dislike and self-abhorence, and can neither destroy the existence, nor extinguish the remembrance, nor heal the smart of past sin, the torment of it can never die but with a conviction that Christ took it all on himself. —*Adam's Private Thoughts.*

For the Western Luminary.

Mr. Skillman—In reading the address of S., "On Slavery," in your last Number, it brought forcibly to my mind, a circumstance that occurred with a relation of mine, many years ago. As they furnish a practical comment on the piece of S., I give you the facts, as detailed to me by the gentleman himself, a few days after they happened. If you think proper, you are at liberty to insert them in the Luminary.

August 15th, 1831. LAYMAN.

ANECDOTE OF A MASTER & SLAVE.

In 1806, A. E. M., who had been born and educated in Virginia, settled in one of the frontier counties of Kentucky. His father held slaves; and he had been always used to the practice of associating with the term *Slave*, the true Virginia acceptation. Mr. M. purchased a negro man to assist (or rather attend to his little farm) for he was a Lawyer by profession, and knew very little about farming. And sometime about the last of July, the negro was directed by his master, to take his hoe, and go through the cornfield, and cut down the rank weeds and luxuriant sprouts, that had grown up there. Jack took his hoe and went to his work; for he was really an excellent Slave. Some days after, his master taking a ramble through the cornfield, to see if the roasting ears were not fit to use, accidently comes across Jack, not engaged in cutting weeds, but sitting at his ease between the extended roots of a large stump, with his head leaning on the top of the stump, and *fast asleep*. The day was very hot, and Jack had selected a stump, the tall sprouts of which formed a complete protection from the scorching rays of a meridian sun; where he was enjoying *Nature's grand restorative*, happy as a prince. His master at first felt provoked, and concluded that he would apply one of the sprouts that formed Jack's pleasant arbour, to a very different service. But as he had never before had occasion to even reprove Jack, he hesitated, and upon second thought concluded that as he appeared to be *quite happy*, it would be ungenerous to interrupt his enjoyment. He therefore took a seat on another stump, a few feet from the negro, and fell into a train of reflections on the relations between *Master and Slave*. This engaged him for an hour or more. He then got up, and returned to the house, leaving Jack to his repose. His wife inquired how Jack made progress in cutting weeds. He told his wife the circumstance of finding Jack asleep, and that he had left him happy as he had found him. She expressed some surprise, that he had not at least awoke him, and set him to his work. He then gave his wife the reasons for his (as she thought) extraordinary conduct. "I was at first disposed," said he, "to pull off one of the tall sprouts that formed Jack's pleasant shade, and give him a good whipping. I then concluded to set down, and rest myself, and let Jack indulge in his repose. While sitting musing on his happy countenance, I fell into a train of reflections on the subject of *Master and Slave*, as personified in Jack and myself, still feeling strongly inclined to flog Jack when he awoke.—While musing on the subject, the rule laid down by the Saviour, occurred to my mind, "do unto all men," &c. I was obliged to decide, that I would not like to be interrupted in so happy a sleep, by the application of a sprout; and so I determined not to whip Jack. My next reflection was, how I came by the right to chastise my fellow man, for indulging in the embraces of balmy repose. Lyttleton, Coke, Blackstone, &c. were called in to aid my enquiry. None of my law authorities established my right—they all gave me power to chastice my slave, but I was searching for the *right* to do so. I found that my law authorities, would punish me for whipping my fellow-man who was free; but my slave I might chastise at pleasure. Why? Because he was my slave. My next enquiry was, how did Jack become deprived of his freedom. Oh! he was born a slave; that is, his mother was a slave when he was born. And here my law authorities left me. When at College, I had read and always admired the principles of our Government, as developed in our Declaration of Independence, and the first paragraph of that noble instrument stared me "flat O the face:" "All men are born free and equal." I blushed for my folly, denounced slavery as inconsistent with Law, Religion or Humanity, and left Jack to his repose. I have been compelled as a Lawyer to decide against Slavery, as a Philosopher to decide against it, as a Philanthropist to decide against it, and how can you who profess the Christian Religion help deciding against Slavery, when the golden rule of the Saviour so expressly forbids it? From this day Jack is free."

This man was then a disciple of Tom Paine, his wife a member of the Baptist church. The sequel is short. Jack was informed by his mistress of the whole transaction. He was greatly mortified at his own bad conduct; but he had a nobleness of mind that would not be outdone in generosity. He positively refused to part with his master, but determined never to go to sleep at his work again. He lived in the family about two years, and died. His master, in two or three years afterwards, died of the consumption, rejoicing in the hope of the gospel. His wife, I believe, is still living. L.

A CLASS OF SELF-DECEIVERS.

At the head of this class stands Felix. When he heard Paul reasoning of righteousness, temperance, and judgment to come, he trembled. His delusive ease was for the moment disturbed, but he soon restored it, by saying, Go thy way for this time, when I have a convenient season I will call for thee. My hearers, if all the fair promises and good resolutions which have since been made with reference to a future convenient season, had been executed, the situation and appearance of mankind would be widely different from what they now are; joy would have been much more frequently felt in heaven over repenting sinners, and the celestial city would have been thronged by millions who will never enter its gates. But alas this convenient season very seldom arives, and, of course, the resolutions which depend for fulfilment upon its arrival, are seldom performed. They serve only to defraud those who make them, of their opportunities, and of salvation, and to maintain a delusive, fatal ease, which could be maintained by those persons in no other way, and which, if not destroyed, inevitably destroys all who indulge it.—The greater part of those who recur to this method of maintaining it, are to be found among the young, especially among those of them, who have received a religious education, or have enjoyed from their childhood the clear light of the gospel.—Such persons are usually not sufficiently hardened in unbelief to make light of God's threatenings; nor are their consciences so far seared as to render them insensible of their sins; nor can they at once reject the truths which they have been taught, and seek refuge in infidelity. They have therefore no way to render themselves easy in their sins, except that which has now been described, making good resolutions; and their youth, their health, and their expectation of long life, encourage them to adopt this method by promising them many future opportunities or convenient seasons for the performance of these resolutions. There is perhaps no class of sinners whose situation is more dangerous; certainly no one which occasions more anxiety and uneasiness to the faithful ministers of Jesus Christ, than this. It is impossible to know what course to pursue with them. To wait for the fulfilment of their resolutions, is like pursuing the termination of a rainbow, which still recedes as you advance. They assent to every thing, but they really yield to nothing. Tell them that they are sinners, they confess it; that they are objects of God's displeasure, they acknowledge it; that they are exposed to the wrath to come, they allow it; that they ought immediately to repent and secure salvation, they are sensible that this is their duty.—But he who, therefore, expects to see them do this, will find himself most wretchedly disappointed. Visit them to morrow, and you will find them just where they were before, just as far as ever from the kingdom of heaven; and all your efforts to rouse them must be again repeated, and again prove unavailing. Yet these very persons often look with contempt or indignation upon infidels and heretics, though they are far more inconsistent than either. They seem to fancy that there is some merit in holding and assenting to the truth, though they hold it in unrighteousness; nay more, even though they wrest it to their own destruction; for this many of them do. They justify their delays by pretending that they can do nothing, and by pleading that they must wait God's time; that when he shall see fit to convert them, they are willing to be converted; thus wholly casting the blame of their sins upon Jehovah, and condemning the Almighty that they may justify themselves!—*Payson's Sermons.*

The world is a lying empty pageant.—My part in it, as a Christian, is to act with simplicity as the servant of God. What does God bid me do? What, in this minute of time, which will be gone and carry me with it into eternity—what is my path of duty? While enemies blaspheme, and friends are beguiled, let me *stand on my watch-tower* with the prophets, *listening what the Lord God shall say to me.* In any scheme of man I dare not be drunken. *We who are of the day must be sober.* Churchman or Dissenter, if I am a true Christian, I shall talk thus to my connections. The sentiment of the multitude is ensnaring; but the multitude is generally wrong. I must beware of the contagion. Not that I am to push myself into consequence. The matter is between me and my God. Not one step out of a holy quiet and obscurity, but in order to utility.—*Cecil.*

There is not in the world so toilsome a trade as the pursuit of fame: life concludes before you have so much as sketched your work.—*Bruyere.*

From the Philadelphian.

THE MASON LIBRARY.

Letter from the Rev. Robert H. Bishop, D. D. President of Miami University, to the Editor.

OXFORD, OHIO, July 18th, 1831.

Rev. Sir,—I have known something of the Library now at Princeton, known by the name of the "Mason Library," and perhaps it is my duty at this time to say something to you, and to any other person to whom you may think fit to communicate it on that subject.

I became acquainted with Dr. Mason when he was collecting that library. I heard then from his own mouth, on different occasions, a great variety of interesting statements respecting the state of religion in the United States, and particularly respecting the state and prospects of the Associate Reformed Church, and respecting the vast importance of furnishing speedily a body of men of genuine piety, of evangelical principles and of extensive literary and theological attainments, for what has since been called the great Valley of the Mississippi. And having perused with considerable attention the constitution and standards of the Associate Reformed church, I, *ex animo*, embraced the abstract principles expressed in these standards, and connected my future lot as I thought, with the destinies of that church.

I crossed the Atlantic with the Dr. and with the Library, and with five other adventurers,—was present when he gave in his report of his mission to the Synod at New York; —and was by the said Synod, in opposition to the Dr.'s arrangements, appointed to the west.

I continued from principle connected with the Associate Reformed Church till several months after the dissolution of the general Synod; and enjoyed the correspondence, and I think the confidence of the Dr. during the whole of that time. I think I perfectly understood the outlines of his plans, as connected with the Library and the Seminary;—and I personally took a deep interest in the Seminary from beginning to end:—and I am convinced that the whole of his views respecting the permanency and usefulness of the Associate Reformed Church in North America were embodied with his plans respecting the Library and the Seminary.

Some of the facts respecting these, which now ought to have a bearing upon the question of the right of property in said Library are these.

Dr. Mason's mission to Great Britain and Ireland in the Summer and fall of 1801, and in the Spring and Summer of 1802, in order to procure funds for the establishment of a theological Seminary was, I have every reason to believe, a plan of his own:—and no other man in the Associate Reformed Church could have executed it. He was, it is true, commissioned by the Synod, and he was to have his expenses defrayed from the funds of the Synod: but he was to create or find these funds for himself. And he did so. The expenses of the whole of that mission, including all his personal expenses which were considerable,—the purchasing of the Library,—and the passage across the Atlantic of six men and three ladies were defrayed chiefly, if not solely, from funds created by John M. Mason's own personal exertions.

The Seminary was not got into operation till some two or three years after Dr. Mason's return from Europe; and there are many yet alive who know something of the difficulties that the Dr. had to encounter in getting it into operation, even after the Synod had passed the act for its establishment. And these know also,—that the whole burden of the Seminary as to the finding of funds fell on Dr. Mason. He had it is true a few friends, and only a few, in different parts of the connection who gave him their best wishes;—and who appreciated fully all his plans, and his singular talents;—and who were occasionally able to get a contribution of from twenty to one hundred dollars; but it was the Dr.'s own charge, and his personal friends in the city of N. York who furnished an overwhelming amount of both the permanent and contingent funds;—while his own powerful intellect and his inexhaustible acquirements, without his receiving any pecuniary compensation, gave to the establishment its character and value as a theological institution.—Any person who has at his command, a file of the printed extracts of minutes of the General Synod from its first meeting in 1804 till its dissolution in 1822, may, in a very short time, satisfy himself as to these facts.

I have not at command a complete file of these minutes, but there will be found in them towards the close of the series, Dr. Mason's last report on the state of the seminary: and in that report will also be found an outline of what a theological Seminary to be efficient, and to meet the wants of the world ought to contain:—and also the Dr.'s declaration—"that his attempt to establish such a seminary had completely failed."

In examining, the original constitution of the seminary,—and the annual reports of the Superintendents,—and the names of the students who were in attendance each year, every person must be struck with the catholic spirit which pervaded the whole. Even when John M. Mason conscientiously taught and practised the doctrine of restricted church communion, and was as rigid as any of his brethren on the subject of psalmody, he was liberal and catholic in his views of the "communion of Saints;" and held fast the position "that the church of the Redeemer is one." And from the very beginning, and all along to the end he contemplated the establishment of a theological Seminary which was to give an evangelical and an able ministry not merely to the A. R. Church, but to every evangelical church in the U. States. And we are to remember that no regular theological Seminary was known in the U. States till some years after the establishment of Dr. Mason's.

But from a great variety of causes which need not now be named; all of them however well known to many who feel any interest in the disposal of the Mason Library,—his attempt to establish such a Seminary as he had contemplated failed. And then the next question was,—how were the Library and the fragments of the scanty funds which had been procured to be disposed of so as best to answer the original design of the donors.

A review of the facts which have been briefly stated or referred to will, I think, lead to the following conclusions:

1st. That as the Library and the funds of the theological Seminary at New York had been created almost exclusively by Dr. Mason's own personal exertions; and as the object which he all along had in view had, in the wise and good providence of God, failed, the said Dr. Mason had the best right to dispose of said Library and said funds in such a way as in his own judgment would best accord with the original design for which they were collected.

2nd. That his connecting these with the theological Seminary at Princeton was a wise, and a prudent, and a just measure.

I offer only a thought or two with respect to the Associate Reformed Church as it now exists. Circumstances over which I had no control, nor choice, threw me from among the wreck of said church, after the dissolution of the General Synod. I became connected with the Presbyterian Church *solely* because the Associate Reformed Church in the place where providence had cast my lot had ceased to exist. And I ever must value and respect the worthy men who have kept together and who have been endeavoring faithfully to serve their Lord and Master in maintaining that system of doctrine, and worship, and government, which they conscientiously believe to be founded on the word of God. I have changed my views since I was connected with these men as to psalmody and communion, but in every other thing, so far as I know myself, I am as much now of the Associate Reformed Church as I was twenty nine years ago.

That Church now exists in three distinct ecclesiastical divisions; the Synod of New York, of the West, and of the South: and these Synods have little more ecclesiastical connnection with one another than they have with the Synods in Scotland. The Church is upon the whole, in a growing state; and it is an important branch of the Church of God. It commands as much piety, and talent, and wealth as any other denomination of equal numbers. The ministry of that church require nothing but tolerable union among themselves, and moderate exertion to create two theological libraries; one for New York, and one for the West; which would be purely and unquestionably their own; and which would be amply sufficient for every purpose which they have in view.

I wish also to suggest, that if you will look over the names of those who now belong to the Ass. Ref. Church you will find very few, perhaps not more than three or four, who contributed any thing to the Library and to the fragments of the funds now in question.

However valuable the peculiar principles of the Ass. Ref. Church may be, that Library and these funds were furnished under more liberal principles. The known principles of nearly all the donors in Great Britain will confirm this. You will find the names of these men in the printed minutes of the General Synod. Not one of these men ever had any scruples about singing Watts' version of the psalms of David; and not one in ten of them had ever any difficulties in sitting down at the Lord's table with christians of other denominations. It is also my conviction, that if Dr. Mason had made his appearance in Great Britain in 1801 as the representative of what is called the Presbyterian Church in North America, instead of being the representative of the Ass. Ref. Church, he could have collected books and funds for the establishment of a theological Seminary to almost any amount. I am under strong impression, that the valuable Library of the worthy and well known Dr. Erskine of Edinburg, would have now been an important part of the Mason Library, had Dr. Mason been in connection with the General Assembly Presbyterians in 1802. Sincerely yours,

R. H. BISHOP.

[From the Cincinnati Journal.]

THE PRESENT CRISIS.

An attentive observer of the "signs of the times," doubtless sees much in the present state of the Presbyterian church, calculated to awaken the deepest interest and alarm. The "lovers of peace and friends of concord," have great reason to awake and bestir themselves, unless they are willing to see the church rent with endless divisions and its members engaged in a long and furious contest with each other, ending only in alienation of feeling, in a total prostration of all benevolent effort, and the entire suspension of revivals of religion. Things we fear are fast tending to this mournful result. And it seems to be the determinate aim of many, if we may judge from their conduct and conversation, to push matters to extremity. It is time, therefore, to speak out on this subject. It is time the christian community should know who are seeking and praying for the peace of Jerusalem—who are most actively engaged in promoting revivals of religion—in allaying jealousies—in healing divisions—in lengthening the cords and strengthening the stakes of Zion. And who, by insinuations of heresy and in other ways, are doing things which have a tendency to roll back the car of reformation and divide the Presbyterian church. We accuse no one individual of doing all these things. But these things are done; and we fear their authors are shielding themselves from public censure and rebuke, under an affected zeal for the order and purity of the church.

We have heard much said, and seen much published, recently, respecting the necessity of a division of the Presbyterian church. Do those who talk and write thus, really wish that the church should be divided? If a division takes place, they should remember it will be brought about by their means; and they must be the seceders, because more than nine tenths of the church, we are convinced, will frown upon every attempt to divide our ranks. But if they do not wish for a division, why do we hear so much said by a certain class of men respecting its necessity! Why do we see constant appeals made in certain publications, calculated to prejudice the minds of elders and people against their ministers, and destroy all confidence in their integrity and orthodoxy? Why do we find such indefinite charges made respecting the unsoundness of the great body of Presbyterian clergymen in several of our religions newspapers? Why do we hear such repeated calls upon elders to come out in open opposition to their pastors? Why is it now said openly and covertly that the General Assembly has become so corrupt that no confidence can be placed in its decisions? Why do we see it so often insinuated that many of our most valuable and successful ministers have insincerely adopted the Confession of Faith, and are secretly enemies of the Presbyterian church? Why is so much said about Unitarianism, and Socinianism, Cumberlandism, and New-Lights, in reference to a majority of Presbyterian ministers, if those who speak thus do not wish to divide the Presbyterian church?

If any one doubts whether the things are really done, which are implied in the foregoing questions, let him look into the *Presbyterian*, published at Philadelphia, and the *Western Luminary*, of Lexington, Ky. We name these papers, because in them more than any others, are found many of the objectionable things above specified. Let them look also at an Appeal, to the passions and prejudices of the multitude, by Dr. Blythe, published in a recent number of the *Presbyterian*. This article abounds with insinuations, dark suspicious hints, and indefinite accusations, deserving of the severest reprehension.

Now we ask is it not time to speak out on this subject, and to speak boldly and fearlessly? If the things which are darkly hinted at, exist—if any minister, or ministers have become unsound in the faith—if Unitarianism, or Socinianism, or Cumberlandism, or New Lightism, have crept into the church, let the charges be fully and fairly made out against the identical persons who cherish such sentiments—let the individuals be named,—let the proper judicatories be requested to take up the matter, and let every case be fairly adjudicated before the proper ecclesiastical tribunals. Every person who utters the cry of heresy should pursue this course, or forever remain silent. Christian integrity is violated, and ordination vows are profaned by a contrary course.

If the Editors of the Presbyterian, or Luminary know of any ministers who are not orthodox—any who do not sincerely adopt our Confession of Faith—let them name the persons implicated, and append to such annunciation specific charges in full. If Dr. Blythe dares to be specific, let him be so, and not shield himself under general and indefinite accusations. He should remember that a general slander which is applied to nobody, is the worst kind of evil speaking. The christian public have a right to demand of every one who becomes an accuser of the brethren, that he should bring definite and specific charges—charges in connexion with the names of individuals, so that they can be met, and such as if shown to be false will subject the accuser to the appropriate censures of our ecclesiastical tribunals, and the indignant rebuke of the christian community. Is not this stabbing at reputations in the dark as cruel as it is unchristian? Ought not moderate and honest men to manifest the deepest abhorrence of such conduct?

But is it true that we have *any* heretics in the Presbyterian church! Do any deny the inspiration and divine origin of the Holy Scriptures! Do any deny the existence, unity, and perfections of God!—the vicarious atonement, and essential divinity of Jesus Christ!—the fall and consequent condemnation of all men as connected with Adam, and the total depravity of the human heart!—the doctrine of justification by faith on account of the righteousness of Christ!—the necessity of regeneration, and the work of the Holy Spirit in renewing and sanctifying the heart!—the necessity of faith and repentance!—divine decrees, foreknowledge, election, perseverance of the saints, eternal punishment of the wicked, and the everlasting happiness of the righteous!

If A. B. C. or D. are guilty of denying any of these fundamental doctrines, let us have their names in conjunction with the charge of heresy. Until men are willing to take this bold and honest course, is it not their duty to be silent? Indefinite charges, loose insinuations, and groundless surmises will not answer. The christian public demand something more. And have they not a right to make this demand? We sincerely trust that the *elders* and members of the Presbyterian church will have the good sense, to disregard all appeals to their passions and prejudices, calculated to poison their minds against men whose praise is in all the churches, and whose whole lives have been spent in efforts to do good.

To show that these remarks are not uncalled for, we would call the attention of the reader to the following extract from a recent ordination sermon by a Mr. *N. Murray*, first published in the *Presbyterian*, and from thence extracted into the Western Luminary:

"It is becoming fashionable in some quarters to talk lightly of, and even to ridicule confessions of faith; and to deny their utility altogether. It is becoming common to hear candidates, at their ordination, profess before God and the church to adopt *ex animo* our standards; and in a few Sabbaths after, to hear them declaim against some of their peculiar and distinguishing doctrines. It is common to hear candidates, on their examination for licensure, express the most loose and incoherent sentiments on the atonement, imputation, justification, original sin, and many other important doctrines; and yet to see them pass without one expression of disapprobation. It is common to see individuals enter the ministry of our Church, and then array themselves against all its peculiar institutions and many of its distinguishing doctrines. If things would remain where they are, on all these subjects, we would remain silent. But reason and all analogy forbid such a conclusion. The course of error, like that of sin, is downhill. The first step prepares for the two following. When these are taken, nothing but timidity will prevent from going to the end of the course. "I was first," said Priestly, "a high Calvinist; then a low one;—then a high Arian, then a low one;—then a Socinian;—then a Humanitarian;—and if my life is spared a few years I know not what I shall be before I die." If his life had been spared a few years longer, there is scarcely a question but that his name would now be floating on every infidel banner in our country, under those of Voltaire and Tom Paine."

Will the editor of the Western Luminary have the goodness to name the individuals to whom such grave and weighty charges apply? Is not this a fair question? He has taken upon himself the responsibility of becoming a retailer of slanderous charges against ministers in the Presbyterian church. Now we ask for the proof? Who do you mean? Name the individuals—make out your charges. Do you mean your own respected pastor, the Rev. N. H. Hall, or Dr. Blackburn, or J. C. Young, or Frederick A. Ross, or Dr. Clelland, or Dr. Anderson, or John Thomson, or D. Root, or James Gallaher, or Dr. Nelson; or leaving the Valley of the Mississippi, would you apply such remarks to Drs. Lansing, Richards, Beman, M'Auley, Skinner, Ely, M'Dowell, Miller, Rice, Cox, and those other devoted men whose labors God has so signally blessed the past year in the conversion of hundreds and thousands of immortal souls?—These men are Presbyterian ministers, and most of them belong to that class of ministers, too, which you thus covertly brand with the mark of heresy—as being on the high road with Priestly, to join the infidel ranks under the banner of Voltaire and Tom Paine. Do these men, or those who think with them, deny any of the doctrines found in the Confession of Faith. We believe not one. They profess to believe them all—they preach them all—and God owns and blesses their faithful labors. True they do not assent to all the explanations which certain leaders give of these doctrines, for the simple reason that they do not believe them infallible. But they have, we trust, cheerfully and sincerely subscribed the Confession of Faith as containing the system of doctrines which they believe and preach; and no man has a right to call in question their integrity and their orthodoxy, unless he makes out specific charges and lays them before some properly constituted ecclesiastical tribunal.

This subject is now assuming a serious aspect, ominous with future evil to the church. Let things go on as they are, and we shall soon be cut up like the minor branches of the Presbyterians, into distinctions altogether unintelligible, except to a few hot-headed partizans.

Christian brethren, elders and people, shall these things be so? Are you prepared to cast off those men who have done so much good for the cause of Christ—and whose labors God is now owning and blessing to the salvation of immortal souls! Look abroad over the land and ask yourselves, is not that class of men doing as much for Bible and Tract Societies, for Sunday-schools, and Foreign Missions, Temperance, and revivals of religion, as those who are engaged in hunting heresy and stigmatising others with its opprobrious brand! We would gladly have spared our readers the pain of this comparison, but the temper of the times demand plain dealing and a fearless exposure of the evils which now threaten the Presbyterian church with division, disaster, and disgrace. Brethren and Fathers in the church, are you prepared for all the fatal consequences which must follow a division of the church! Can you bear to see all our benevolent plans and operations prostrated—revivals of religion suspended, and the wave of desolation rolled over that fair heritage on which God has so signally smiled the past year through the faithful labors of her pastors! The times call loudly for peace, forgiveness and mutual forbearance. The "Olive Branch" ought to wave on every banner, and the benefit of united effort made to stand out on all the operations of both ministers and people. Let this be done in a spirit of conciliation and kindness, and we shall soon see and know that it "is sweet," not only for brethren "to dwell," but also to act "together in unity."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 31, 1831.

"THE PRESENT CRISIS."

The singular publication with the above title, which made its appearance,—doubtless to the astonishment of many,—in the "*Cincinnati Journal*," of the 19th instant, we have copied into our columns to-day. We gave an extract from this article, with some passing remarks, in our last number. We publish it, entire, to-day, that our readers may have a fair opportunity of judging of its merits and its *truth*. The Editor of the Cincinnati Journal, is the Rev. Amos Blanchard.

Does Mr. Blanchard intend this rude attack as a prelude to further operations, designed to limit the circulation of our paper? Is another agent ready to be started through this state, from Cincinnati, to circulate unfounded reports respecting the Luminary; in order to transfer our subscribers to the Cincinnati Journal,—as was attempted a few months ago? Does Mr. Blanchard think, by such means, to sustain his paper? We venture nothing, when we say, the christian public will not sustain him in such a course. Why does the Luminary so much disturb the repose of the Cincinnati Journal! Can Mr. Blanchard's paper only rise upon the ruins of ours! When have we resorted to such measures in order to sustain our publication? When the time shall arrive, that the Western Luminary can only live by the destruction of others, its existence shall be terminated.

In this exceedingly uncourteous and ill-timed article, the Rev. Editor has seen fit, to bring charges of the most grave and weighty character, against the Rev. Dr. *Blythe*, the Editor of "*The Presbyterian*," and the Editor of the "*Western Luminary*." With reference to the two former gentlemen, we have nothing to say. They will, doubtless, treat the remarks of Mr. Blanchard as they may think they deserve. But in attempting to defend ourselves, from this rude assault, there are a few things to which we would call the attention of our readers. There is a point, beyond which forbearance ceases to be a virtue.

Although Mr. Blanchard, in his sweeping denunciations, has identified us with Dr. Blythe and the Editor of the Presbyterian, we have no claim to the distinction. As christian brethren, and respected ministers of Jesus Christ, we highly esteem these gentlemen,—but, as the conductor of a public journal, we stand alone. We only are responsible for the character of our paper. As an Editor, claiming to be independent, we acknowledge no dictatorship over the Luminary. The brethren named above, would spurn, with indignation, the idea of attempting to exert any control over our course. We hope Mr. Blanchard will no longer indulge the hope of doing so.

This is, by no means, the first rude and ungerous assault, the Editor of the Cincinnati Journal has seen proper to make upon the Luminary. This is far from being his first attempt to exercise a kind of censorship over our press. With this gentleman we have never sought a controversy. Nor do we now seek one. A controversial atmosphere is one in which we breathe not with freedom. It is altogether uncongenial with our feelings. And more especially is it so, when the party is a christian brother,—a minister of the Gospel of Jesus Christ. It has ever been our aim, according to the extent of our feeble capacity, to preserve the Western Luminary from being a theatre for strife or angry contention. And while it is under our control, it shall never be prostituted to so base a purpose. It was established for nobler, higher ends. How far it has succeeded in accomplishing the design of its original institution, it is not ours to say.

After bringing forward a heterogeneous assemblage of the most serious charges;—charges, which, if true, should subject the authors of the things specified, to the animadversion, not only of every true hearted Presbyterian, but of every friend of the religion of Jesus Christ,—Mr. Blanchard refers to our paper, as being one of the two, in which, "more than any others, are found many of the above things specified." In reference to these charges, we again ask Mr. B. in the language of our last paper: "When has a single syllable ever appeared in our columns, even hinting, according to the most tortured construction, any thing like an approval of a division of the Presbyterian church? If the subject of the necessity of a division has ever been hinted in any way,—except in opposition to the plan proposed by a Clergyman in Cincinnati for a Western General Assembly, which plan, if we are not greatly mistaken, was approved of by the Editor of the Journal himself,—we confess it has entirely escaped our memory. How have we tried to prejudice the minds of elders and people against their ministers? When have we called upon elders to come out in open opposition to their pastors?"

Surely Mr. Blanchard has been dreaming, and thus had these hideous things conjured up in his imagination; or, he has seen them some where else, and either through defect of memory, or supposing we would be more passive under such charges than some others, he has preferred them against us. As to a division of the Presbyterian Church, one of the most serious charges in the long, black catalogue, —we deprecate the idea, and have ever done so. It is "strange, passing strange," to us, that Mr. B. should prefer this charge, above all others, against the Luminary. Has the Editor of the Journal forgotten the long, and laboured essays, published, a few months since, by a clergyman of his own city, advocating, in strong terms, a division of the General Assembly? This subject approaches nearer to a division of the Presbyterian Church, than any we recollect to have seen touched upon for years. And what course in reference to this subject did Mr. Blanchard and the Cincinnati Journal pursue? Of course, the individual whose fears can be wound up to so high a pitch by a *vision*, or something as baseless, would sally forth, armed *cap-a-pie*, to combat a design so deleterious. But alas! Not so. The Cincinnati Journal is silent; and the Western Luminary has to enter the field alone. But more strange to tell,—if uncontradicted rumor speaks true,—Mr. Blanchard himself was a zealous advocate of the measure!

In the remarks in our last paper, we stated, that we had not published a syllable respecting a division of the Presbyterian church. Now, we will not be positively certain, that in the minutes of the last General Assembly, —which we published as we found them in the eastern papers,—nothing was contained on this subject. Yet we do not know that any thing was. We have not examined our files. But is an Editor to be responsible for every sentiment he publishes contained in the minutes of an ecclesiastical body?

Thus might we weary our readers by following Mr. B. through his long, black catalogue, refuting his charges, one by one. But we spare them. The best way, perhaps, is to leave such charges to refute themselves;—in effect they must have on every ingenuous mind at all acquainted with the subject.

According to the logic of the Editor of the Journal, nothing should ever be whispered on the subject of error,—no, not even should a word of caution and warning be given at the public ordination of an inexperienced youth, just entering upon the discharge of the awfully responsible and arduous duties of a minister of Jesus Christ, unless charges of heterodoxy be "fully and fairly made out," and some individual named, to whom the remarks may specifically apply. And has it come to this? Shall they who have spent their lives in the service of the church, and grown gray in ministering at her altars, be debarred from their privilege,—and have attempts made to frighten them from the discharge of their duty, of cautioning and counselling those destined soon to occupy the places they have filled, with so much usefulness and honor, because, forsooth, the taste of some individuals is so fastidious they cannot bear it? But why this peculiar sensitiveness? Why does Mr. Blanchard wince at the very name of heterodoxy, although the scene of it may lie in Scotland?

How inconsistent, sometimes, are the wisest men! In the first part of his piece, after enumerating many unchristian and wicked actions, Mr. B. observes, "We accuse no one individual of doing all these things. But these things are done; and we fear their authors are shielding themselves from public censure and rebuke, under an affected zeal for the order and purity of the church;" and hardly does he travel, in his own peculiar style, over the space of half a column, before we have the following sentiment: "He" (Dr. Blythe) "should remember, that a general slander which is applied to nobody, is the worst kind of evil speaking."!! We place these passages along side of each other, for the edification of the Editor of the Journal. Is

he not guilty,—he himself being judge,—of the very sin he is laboring so hard to affix upon the Rev. Dr. Blythe? Does he not stand, —according to his own definition of terms, and his own declared judgment,—convicted of "the worst kind of evil speaking!" Truly, "consistency is a jewel."

Mr. Blanchard asks us, if there any heretics in the Presbyterian church. As we have brought the charge of heresy against no Presbyterian clergyman, and as we profess not to be so well skilled in the *classification* of the ministers of our church as the Rev. gentleman, we leave him to answer the question himself.

The Editor of the Journal is not content with bringing general, sweeping charges. His inflamed imagination and the bitterness of his feelings hurry him onward. Unlike the archangel, he cannot be satisfied with any thing short of bringing a "railing accusation" against us. In his own peculiarly *chaste*, *temperate*, and *courteous* style, he informs his readers, that "The Editor of the Western Luminary has taken upon himself the responsibility of becoming a retailer of slanderous charges against ministers in the Presbyterian church." When, Mr. Blanchard? where? how? Do our readers believe it? Nay, does the Rev. Editor of the Cincinnati Journal himself believe it! We will furnish the Rev. gentleman, for his own private benefit, another short extract from his own pen. "The christian public have a right to demand of every one who becomes an accuser of his brethren, that he should bring definite and specific charges." To this we say, amen. Mr. Blanchard's sentiment is perfectly correct. And in accordance with it, we now hold him to the proof. Will he bring testimony, or will he evade the subject!

But the most weak and silly thing, perhaps, of which the Editor of the Journal has been guilty, in this farrago, with which he has edified his readers, is, the bringing forward of the names of some fifteen or twenty Presbyterian Clergymen,—among whom are some of the most talented and dignified men in the whole church,—in order to know which of them we will brand with heresy. We would inform Mr. Blanchard, that this is a business in which we are not wont to engage. He will have the goodness to excuse us from the task.—But strange to tell! the Rev. Editor goes still further. The boundaries which restrain common men, present no barrier to him. To "cap the climax," we will give one more extract from the *vision* of the Rev. Amos Blanchard: "These men are Presbyterian ministers, and most of them belong to that class of ministers, too, which you thus covertly brand with the mark of heresy—as being on the high road with Priestly to join the infidel ranks under the banner of Voltaire and Tom Paine." And how, when, or where, have we covertly brarded any "class of ministers" with heresy? Why, Mr. B. informs us, that the foul deed was done in the Western Luminary of the 10th instant, by copying, from a Philadelphia paper, an extract from an ordination sermon, preached in Pennsylvania. Strange, that the intellects of our readers are so obtuse. Not one of them has made the discovery thus brought to light by the Rev. Mr. Blanchard;—and, perhaps, unaided by him, never would, although among them are many men,—some of them ministers of the gospel,—who stand in the foremost rank for intellect and piety. We invite them to read that article again. But, perhaps, few of them are so exquisitely sensitive on this subject, as the Rev. Editor of the Cincinnati Journal.

But is it true, that these highly respectable clergyman, whom Mr. B. has thus arrayed, and unceremoniously thrust before his readers, are guilty of heresy, according to the declarations contained in the mutilated extract he has incorporated into his piece! We hope not. Will some of them thank him, for his gratuitous service, in thus *classifying* them, and affixing to them a charge so odious!

To what men does Mr. B. allude, in his pathetic appeal to "christian brethren, elders, and people"! Are they the "lovers of peace and friends of concord" whom he mentioned in the first part of his publication! And does he identify himself with the "*class!*" As we have never attempted to make any classification of the clergyman of the Presbyterian Church in the United States, nor seen any such classification, we cannot possibly understand the Rev. Editor, until he furnishes us with his *lists;* which seem to form the basis of the whole of his extraordinary production.

We owe an apology to our readers, for having taken up so much time, in attempting to analyze this strange abortion of Mr. Blanchard's;—if any thing so chimerical and visionary, can be properly said to be capable of analysis. We probably should not have attempted to refute charges contained in a publication, which so evidently carries the seeds of dissolution in its own composition. Such an article, so replete with indecorous language, empty declarations, and groundless assertions, had, perhaps, better be left unassisted, to find its own speedy grave. And now that we have fairly gotten through it, we can with difficulty keep out of our mind, the satirical sentiment of the old Latin poet:

"Parturiunt montes; nascetur ridiculus mus."
The mountain laboured; and a mouse is born.

We take our leave of Mr. Blanchard;—hoping that his next *crusade* may be more creditable to his prudence and good sense: and praying him, to bear it in mind, that there is a zeal which is not "according to knowledge."

CAMP MEETINGS.

Notice was given in our paper, several weeks since, that a Presbyterian *Camp Meeting* would be held,—commencing on Thursday next,—on the farm of Mr. Sidney P. Clay, in Bourbon county.

In adverting to this subject, we frankly acknowledge, that, according to the present mode of conducting these meetings, our faith in their ultimate beneficial results, is not so strong as that of some of our brethren,—both clergy and laity,—in whose judgment we repose great confidence. It has occurred to us, that a considerable improvement might be made in the plan of conducting Camp Meetings, by which many of the objections of our brethren who are conscientiously opposed to them, might be removed; and a unanimity of sentiment and effort produced, on a subject which has now assumed a practical bearing among us. We will briefly lay our suggestions before our readers; with the hope, that they will give them that attention, to which, in their judgment, they may be entitled.

Some of the most serious and weighty objections we have seen to meetings of this description, are, 1st. That in consequence of the attendance of so many clergymen, many congregations are necessarily left destitute of preaching on the Sabbath; 2d. That by receiving persons into the church, during seasons of such excitement, its purity is much endangered;—and 3d. The flagrant violations of the Sabbath,—which are always, in a greater or less degree, common on such occasions,—by the crowds who attend merely through vain curiosity, and a love of gossiping.

Now, in order to remove these objections, —which we are far from thinking unfounded, —we would affectionately suggest for the consideration of our brethren, 1st. The propriety of but few clergymen attending on such occasions;—no more than will be needed to labor; 2d. The propriety of receiving no members into the church on the camp ground; and 3d. The importance of dismissing the meeting previous to the Sabbath; in order that the ministers may return home to their respective charges, and the disorder be avoided which usually occurs on that day.

We perceive, that many of our Methodist and Cumberland Presbyterian brethren,—who have had much experience in meetings of this kind,—are strongly advocating their dismissal previous to the Sabbath. And is it not more strictly according to Presbyterian order, that new members should be received into some individual church; and not merely into the Presbyterian church *universal*, as we should suppose must ordinarily be the case at Camp Meetings? And in addition to this, were the candidates for membership to unite with the churches in their respective neighborhoods, would not a more salutary influence be exerted over the several congregations where they might be received? Would not the spirit of the meeting thus be diffused more extensively through the country;—and would not the candidates themselves be benefitted, by having more time for reflection and self-examination, before they united with any church?

Much could be said in support of these suggestions; but we will not weary our readers. Our only design at this time, is, to throw out a few hints for their prayerful consideration.

Were Camp Meetings conducted on these principles, would not the doubts and fears of many brethren respecting them be removed! Would less good be done;—and would not much evil be avoided! Every pious individual must feel the urgent necessity for special efforts in the west. Many motives could be mentioned, which call loudly upon every friend of the Redeemer living in the valley of the Mississippi, to redouble his activity in the cause of his Divine Master. Is it not then, very desirable, that on a subject of such practical importance as this has become, there should be, among the friends of righteousness harmony of views, and unanimity of sentiment and action?

The following extract of a letter from a young clergyman in Ohio, to his friend in this place, has been politely placed at our disposal. The cheering intelligence it contains, cannot fail to be deeply interesting to every friend of the Redeemer. Were the same means, blessed so abundantly of God in this case, faithfully used in all our churches in the west, would revivals of religion among us be of such rare occurrence and of such transient continuance? Without pastoral visitation and catechetical instruction, no pastor has a right to expect the blessing of God upon his labors.

The letter from which we take this extract, is dated,

"Hillsborough, Ohio, *Aug.* 25, 1831.

"As soon after my return from Philadelphia as possible. I commenced a system of visiting and preaching, that I hoped would bring the gospel home immediately to every individual. Incorporated into this system, was catechetical instruction to young and old, which I administered by dividing the congregation into four districts, in each of which was a class. This I had believed was too much neglected. To this system I gave my undivided attention from the time I returned until now. I had endeavoured to rouse the slumbering faith of the church to ardent prayer and supplication. And although I expected the blessing of God to follow, yet I feared the eyes of so many in the church were directed to a "Camp Meeting" as the only means of a revival, that nothing could be done. Last Sabbath was appointed as the day for communion. Meeting commenced the Friday previous, in the church. Never before have such crowds flocked to our sanctuary of the living God. It was a time of deepest interest and most intense, and I trust believing prayer, a "day of the right hand of the Most High." Before the meeting closed, the number of hopeful conversions was between fifty-five and sixty;—of these forty-two have joined our church. Eight or ten belonging to other congregations in the neighborhood, were referred to their own sessions. The others who entertain a hope, have not been before the session as yet. How many are under serious impressions we cannot tell; but the number is very great."

We learn from a clergyman who attended a sacramental meeting in the Presbyterian church, in Harrodsburgh, on Sabbath last, that on that occasion, the church received an accession of twelve members.

Such intelligence should invigorate the faith of the people of God in this region, and arouse them to renewed exertions to promote the kingdom of their Redeemer. The blessing of God is brought nigh to us. Why do *we* not receive it?

EMANCIPATION.

We furnish our readers to-day, with the last number "On Slavery," from the pen of our Correspondent, "S." We hope his clear and forcible reasoning has not been lost upon them. We especially invite their attention, to the plan of "a prospective and progressive emancipation," which he proposes in his present number. We are glad to see the increased attention this deeply important subject is receiving, from individuals of all denominations in religion, and all parties in politics. It is a subject well worthy the profound attention of the most gifted intellect.

TO CORRESPONDENTS.

The second number of our valued correspondent "J. J. P.," has been received. We have delayed the publication of his first number thus long, only on account of a press of matter prepared previous to its reception. It shall appear next week.

Danville, August 23, 1831.

Mr. Skillman,

Please to give notice in the Luminary, that a new and large suppply of Sunday School books is on the way from Philadelphia, and also another assortment from Louisville, to replenish the Danville S. S. Depository.

Discount to auxiliaries and members, 20 per cent.

The counties of Wayne and Casey are supplied with Sunday Schools. The former, has 17 flourishing schools;—all but a few of which are furnished with Libraries. Casey has 6 schools. In a few weeks I shall have finished 4 more counties. Yours, in Christ,

JOSEPH HUBER.

COLLEGIATE RECORD.

Washington College, Hartford, Conn.—The Commencement at this Institution was held on the 4th inst. The degree of A. B. was conferred on 16 young gentlemen. The honorary degree of D. D. was conferred on the Rev. Harry Croswell, of New Haven, the Rev. Bethel Judd, of New London, and the Rev. Daniel Burhans, of Newtown.—The honorary degree of L. L. D. was conferred upon John S. Peters, Governor of Connecticut.

Waterville College.—The annual commencement was celebrated on Wednesday last week. The baccalaureate degree was conferred on five young gentlemen. Several other degrees were conferred, and among them, that of L. L. D. upon Hon. Nathan Weston, Jr. of Augusta. On Thursday, says the Times, the Associated Alumni listened to an address from Mr. Holmes.

At a meeting of the Trustees of Union College, held at the City Hall in this city on Wednesday morning last, the Rev. Alonzo Potter, of Boston, was unanimously elected professor of Rhetoric and Moral Philosophy in Union College.—*Schenectady Whig.*

LETTER FROM SMYRNA.

It will be seen by the following extract of a letter to the Editor of the Boston Recorder, that the plague has made its appearance in Smyrna. *Smyrna, May* 25, 1831.

My Dear Sir,—Our city has been in considerable agitation for some days past in consequence of various rumours that the *plague* had made its appearance among us. To-day it seems to have amounted to certainty, and official notice has been given by the consuls, of at least one well authenticated case, which has proved fatal. We still hope not to be under the necessity of suspending our schools and closing our doors. I have, however, followed the example of my neighbors in laying in a stock of provisions, and arranging outdoor concerns. Should the very judicious precautions which have been taken by the consuls and local authorities not prevent the spread of the disease, and should there be a general shutting up of the Franks, we think that those who have friends here, need not give themselves great anxiety on their account. The heats of summer are at hand, which almost invariably in the Levant stay the ravages of this destroyer. I write in the midst of a tranquil family, who, I trust, are enabled to say with the Psalmist and perhaps in similar circumstances, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, *He* is my refuge and my fortress." Under his protection, we need not be "afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day." Even though 'a thousand should fall at our side, and ten thousand at our right hand, it shall not come nigh us.' Or if by such a sudden messenger, he should summon the pilgrim to cross over the cold waters of death to the Heavenly city, its flowery banks and golden streets would not be less welcome than to him who is attended quietly down the river's brink by his fellow pilgrims, and conducted by the same divine hand more leisurely across. Josiah Brewer.

May 26. P. S.—We hear to-day of another death from the plague, and the alarm has become general. All the schools are in consequence suspended, and we are completing our arrangements for maintaining if necessary, a few weeks' quarantine. We repeat again, however, do not let our friends be greatly anxious respecting us.—For the tens of thousands—beggars, day laborers, shop keepers, &c., whose means of support will for a time be cut off, and who are liable to be suddenly called away into the eternal world, we would ask the sympathies and prayers of Christians. J. B.

SUMMARY.

FAMINE IN IRELAND.—A Deputation, consisting of gentlemen and clergy of both religious denominations, arrived in Dublin on Friday evening, from the Mayo Central Committee, for the purpose of laying the state of the sufferers before the Irish Government. We have heard one of those gentlemen declare, that if they fail in their mission, he is afraid to return home; that if relief be withheld, it is impossible, unless by the miraculous interposition of Providence, for thousands to escape death by famine for ten days. According to the authenticated reports laid before the last general meeting of the Central Committee, the number in absolute want then was 106,401.

Extract of a letter received by a gentleman in New York, from his friend in Greenock.

"We have starvation by *wholesale* in Ireland, and rumor talks loudly of the probability of a visit from the dreaded and dreadful disease, the cholera morbus, that has of late years been devestating Asia and a part of Europe. Twenty-five sail are quarantined at Inverkeething, some of which have lost one or more of their crews, and the inhabitants of both sides of the Frith of Forth are in great alarm. Should it once appear in the dense population of Glasgow with ill-ventilated houses, dark and filthy lanes, alleys, and closes, and miserable dirty, squalid immates, God have mercy on them. One of your yellow fevers would be a flea bite to it, for it cannot be denied that Glasgow has within it, in an unprecedented degree, all the *material* for the extension of such a disease. Thus you see we bid fair to have added to the plague of *political rancor* and Hibernian famine, pestilence in one of its most horrid, rapid, and disgusting forms. God grant that these surmises may be unfounded, though we have no right to expect exemption from a foe that has gradually advanced to our very doors with a steady, endeviating march."—*N. Y. Amer.*

The Board of Health in Philadelphia, at a meeting held on the 9th inst. passed the following resolution:

Resolved, That the Lazaretto Physician be instructed *vigilently* to examine all vessels, cargoes, persons and baggage from ports in the north of Europe, the Mediterranean Sea, the Levant, and Gulph of Venice; and in case of sickness, to detain the same, subject to the orders of the board. And further, to stop all vessels from ports in the Baltic, with rags, hemp, flax, or any other article on board, which, in his opinion, might convey contagion.

Cholera Morbus.—The Mayor of New York has issued a Proclamation requiring all vessels from the ports of the Levant, Adriatic and Mediterranean seas, east of the 15th degree of East longitude, and also from the Baltic and the ports of Denmark to anchor at the Quarantine ground, to be submitted to the examination of the Health Officer, and to be subjected in all repects to the provisions of the Health Law.

Maysville, Ky. August 23.—*Steam Boat Disaster.*—The steam boat Phœbus, (the regular packet between this place and Cincinnati) in ascending the river on Thursday last, about five miles below Augusta, burst her boiler, by which accident one of the firemen was killed, and two others slightly wounded. —*Eagle.*

The meeting of the London Temperance Society was to be held—according to a notice in the World,—in Exeter Hall, on the 29th of June, the Lord Mayor to preside. The Bishop of London is Patron of the Society, and among its officers are the Dean of Chichester, Admiral Sir R. G. Keats, Major Gen. Fisher, Sir John Webb, Director General of the Medical Department of the Ordnance, Henry Drummond, Esq. &c.

The London Morning Herald, speaking of the Temperance reformation in this country, says: "What has been achieved in the United States of America, is not surely impossible in England. There the destructive pestilence, more fatal than the yellow fever, has been arrested by the influence and exertions of "Temperance Societies" in its career of social mischief and moral desolation. All, indeed, has not yet been done that is necessary for the eradication of the evil, but enough has been effected to show that it is not a Utopian project to undertake to rescue the people from the living death of drunkenness, and to restore the votaries of sottish indulgence to the love and habit of sobriety, provided the means be as judicious as the end is desirable."

Marshal Paskewitsch, the new Russian Commander, says a letter from Warsaw of June 23, has arrived at the head quarters of the Grand Duke Michael, to take the command of the army, having landed at Memel, and travelled through East Prussia. The land communications with Russia are closed by the Lithuanians, and but for the conduct of the Prussians this would be most important to the Poles.

The poet Campbell is said to be engaged upon a poem on the subject of Poland—a stimulating theme for his patriotic muse.

By command of the Pasha of Egypt, a periodical Journal either has been published in the Isle of Candia, or is about to appear there. It is to be written in Turkish and Greek.

The Lazaretto Physician, of Philadelphia, has been instructed *vigilantly* to examine all vessels, &c. from ports in the north of Europe, the Mediterranean Sea, the Levant and Gulf of Venice, and to detain them in case of sickness. The opinion prevails, that the cholera morbus may be introduced into this country, unless rigid precautionary measures are pursued.

It appears that the plague is again about to ravage the Levant.

The Court of Common Pleas of Chester County, a few days since, rejected a witness who declared his disbelief in the existence of a God. The presiding judge remarked that this belief constituted the sanction of all testimony in a Court of Justice; and that he knew of no case, in a christian country, where a witness had been permitted to testify without such belief.

The Hungarians have memorialized the king, to be allowed to assist the Poles in the recovery of their independence.

Elephants.—Elephants are now used in Ceylon for ploughing the rice fields and in preparing new grounds for the cultivation of coffee, pepper, &c. An elephant will perform the work in one day which twenty bullocks were in the habit of performing before. In a country like Ceylon, which is so very thinly populated, by this system of employing elephants, much time is saved, and a great deal of agricultural work performed. An elephant may be purchased in Ceylon at any time for ten or fifteen pounds.

Dr. Bell, the inventor of the system of instruction commonly called "*Lancasterian*," has given to the town of St. Andrews, in Scotland, one hundred and twenty thousand pounds sterling in government stock, for the purpose of establishing and supporting schools in that his native town, and with a view of effecting his glorious purpose, he has added to his donation, a lot of ground for school purposes, for which he paid eleven hundred pounds sterling—a gift of more than *half a million of dollars.*

The number of visitors at the Saratoga Springs, is stated at 1100.

Human Sacrifices—The Utica Christian Journal calculates, that from thirty to forty human lives were destroyed in celebrating our independence this year.

Increase of Population.—By a computation it is said that the average increase of the City of New York is equal to one in every hour and twenty minutes.

Monticello.—We understand (says the *Compiler*) that this celebrated seat of Thomas Jefferson with 560 acres of land, has been sold to Dr. Barclay of Charlottesville. It is reported that the proprietor has some idea of establishing a silk manufactory there—Monticello abounding in white mulberry trees.

Enlisted for life!—A correspondent of the Vermont Chronicle, speaking of a revolution in the town of Randolph and the dethronement of "King Alcohol," says—"A conspiracy was formed many months ago, and it seems, now, embraces all except a few, *who have enlisted in his service during life.*"

MARRIED—In Shelby county, on Tuesday the 23rd of August, Mr. James Bridgford, to Miss Arabella Hanson.

NOTICES.

Temperance Meeting.

The regular monthly meeting of the *Fayette County Temperance Society.* will be held on Friday evening next, at candle lighting, in the Baptist church.

The general attendance of the friends of Temperance, and all who may wish to gain information respecting the principles on which this institution is based, and the object it proposes to accomplish, is respectfully requested.

Education Society.

At the request of a number of the members of the "Education Society of Presbyterian Churches, under the care of the Synod of Kentucky." Notice is hereby given, that a meeting of said Society, will be held at the Presbyterian Church, in Danville, on the Second Wednesday of October next, at 7 o'clock in the evening.

Officers and Members are desired to be punctual in their attendance.

JAMES K. BURCH, *President P. T.*
Attest, D. G. COWAN, *Sec'y.*
Danville, August 18th, 1831.

Commencement of Centre College.

The commencement of Centre College will be held on Thursday the 22d of September, at 11 o'clock, in the Presbyterian church in Danville. The examination of the classes will commence on the preceding Monday and be continued till Wednesday evening. All the friends of literature and the patrons of the Institution are respectfully invited to attend both the examination and commencement. It is hoped that the visiting committee of Synod will be punctual in their attendance. D. G. COWAN, *Secretary.*
Danville, August 18th, 1831.

Notice.

Subscribers to the Western Luminary in the neighborhood of Harrodsburgh and New-Providence, Mercer county, are requested to make payments to the Rev. Dr. Cleland, Mr. Lewis R M'Murty, or the Post-masters at Harrodsburgh and Salvisa, as they may find it most convenient. Those in the neighborhood of Danville, will please to pay to Capt. Michael G. Youce.

DR. D. J. AYRES,

HAVING united with **DR. J. TODD** *late of Fayette County* in the practice of

MEDICINE, &C.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator. JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests. August, 1831.

CLELAND'S HYMNS,
3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62½ cts. single—$5 per dozen.

JOB PRINTING
EXECUTED AT THIS OFFICE

POETRY.

The annexed feeling and beautiful lines, are said to have been written by a young English lady, who had experienced much affliction.

Jesus—I my cross have taken,
All to leave, and follow thee,
Naked, poor, despised, forsaken—
Thou, from hence, my all shalt be!
Perish every fond ambition—
All I've sought, or hoped, or known;
Yet how rich is my condition—
God and heaven are all my own!

Let the world despise and leave me—
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Friends may hate, and foes may scorn me—
Show thy face and all is right.

Go, then, earthly fame and treasure—
Come diaster, scorn and pain!
In thy service pain is pleasure,
With thy favor, loss is gain.
I have called thee Abba, Father—
I have set my heart on thee;
Storms may howl, and clouds may gather—
All must work for good to me!

Man may trouble and distress me,—
'Twill but drive me to thy breast;
Life with trials hard may press me—
'Twill but bring me sweeter rest;
Oh, 'tis not in grief to harm me,
While thy love is left to me;
Oh, 'tis not in joy to charm me.
Were that joy unmixed with thee?

Soul! then know thy full salvation—
Rise o'er sin, and fear, and care,
Joy to find in every station
Something still to do or bear!
Think what spirit dwells within thee—
Think what heavenly smiles are thine,
Think that Jesus died to save thee—
Child of Heaven—canst thou repine?

Haste thee on, from grace to glory,
Armed by faith, and wing'd by prayer
Heaven's eternal day's before thee—
God's own hand shall guide thee there,
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition—
Faith to sight, and prayer to praise!

MISCELLANEOUS.

From the Western Recorder

PASCAL'S PROVINCIAL LETTERS.

If the Jesuits of the present day are not a very different order of men from those who lived at the time when Pascal wrote, his Provincial Letters deserve far more notice than they have ever obtained in this country.—They contain an unquestionably faithful exposure of sentiments and maxims, such as could only have come from the shrewdest of fallen spirits, and such as could only have been received and practised by the most depraved of fallen men. Merely as a literary work, these letters are, in the writer's estimation, unrivalled by any thing in polemics, that he has ever met. The author exhibits his ideas with a degree of clearness that cannot be surpassed, while his wit and satire seem perfectly inimitable. What makes *them* the more agreeable, is the entire good nature which characterises even their keenest strokes. These letters deserve the perusal of every reader, merely as a literary performance, expecially if they can be read in the original. They suffer more by translation than most writers, although they still retain their substantial excellencies.* The following extracts are given as specimens of the sentiments exposed, as well as the manner of handling all the subjects discussed.

In the seventh letter, the Jesuit with whom he represents himself as conversing, gives him the following information:—

"According to our celebrated Lamy, even clergymen and monks are allowed to kill those who are disposed to speak evil of them, in order to prevent the reproach. The intention, however, must be always rightly directed. See his own words. "A clergyman or monk is justifiable for killing a calumniator, [one who speaks evil of others, whether in truth or falshood], who threatens to expose either his own or the scandalous crimes of the religious community to which he belongs, provided there is no other way of preventing him; as for example, when he is ready to put evil reports in circulation before any other measures can be taken. For in this case, as it would be allowable for a religious person to take the life of another to save his own; he is also allowed to slay one that would rob either him or his religious associates of a good name; this permission being the same as is given to the people of the world." I was not aware of that, said I, but simply believed the contrary, without any reflections, having often heard it said, that the church abhorred blood so much, as even to forbid ecclesiastical judges the liberty of sitting in criminal courts. Do not stumble at that, said he, our father Lamy proves his doctrine very clearly, although in his singular humility, he submits it to his judicious readers. And Caramuel, our illustrious defender, who refers to it in his *Fundamental Theology*, thinks the sentiment so certain, that the contrary is not even probable,† and he draws from it some admirable conclusions, as this, for example, which he calls the conclusion of conclusions, *conclusionum conclusio*, viz. that a priest not only may in certain instances kill a calumniator, but there are cases when he ought to do it.

"He examines several new questions by this principle, as this, viz. *Is it right for the Jesuits to slay the Jansenists?* There, said I, is a curious question in theology! The Jesuits are dead, then, according to the doctrine of father Lamy! There you are caught, said the father: Caramuel draws the contrary conclusion from the same principle. But how is that, my father? Because, said he, they do not *injure* our reputation. The Jansenists call the Jesuits pelagians: can we kill them for that? No; for they no more obscure the glory of our society, than an owl does that of the sun. On the contrary they have increased its lustre, however contrary to their intention. *They are not to be slain, for they can do no harm.*"

This is but a single specimen of the sentiments held by the Jesuits, in Pascal's time. Did he not give exact quotations from their books—books too, sanctioned by the authority of the whole society, one would suppose the letters a mere caricature. But as it is no one need doubt their sober truth. It is to be kept in mind too, that Pascal was a devoted Catholic, and of course would not intentionally injure his own church.

But the reader is respectfully referred to the work itself as one of the most amusing, instructive and finished expositions of error, that has ever appeared. It may also be of real service, in awakening more jealousy in regard to an insidious order of men, than all persons are willing to cherish These letters are said to have opened the war, which once overthrew the whole order against whom they were directed. A similar honour may in part be still in reserve for them.

C. S. A.

*A translation of them has been printed in this country, and it is presumed is easily accessible

†Any opinion was called *probable*, if supported by a single *grave* (respectable) Jesuit.

FAMILY PRAYER.

The appropriate brevity of all the prayers, both public and private recorded in the Bible, is one of their most striking characteristics. Abraham's prayer for Sodom, in the 18th Genesis, is not more than three minutes in length. Moses' repeated supplications for the children of Israel are all exceedingly brief. In the 7th chapter of 2d Samuel is a prayer of David on a very important occasion, not exceeding two minutes. Solomon's prayer at the dedication of the temple is the longest in the Bible; and yet remarkable as were the circumstances attending its delivery, its length does not exceed ten minutes. The prayers of Ezra, Hezakiah and Daniel are of the same character, short, simple and appropriate. Our Saviour's prayer for his disciples, just previous to his crucifixion, is at once a model for simplicity, fervency tenderness and brevity. Now with these Scripture examples before us, who will undertake to defend long prayers, either in public or in the family? 'Family prayer,' says Cecil, should be short, savory, simple, plain, tender, heavenly.' We are convinced that in nothing do many good men err more than in their family devotions. A long chapter embracing half a dozen subjects, and sometimes two chapters are frequently read; then follows a hymn of 7 or 8 verses, accompanied with a prayer of 15, 20, or even 30 minutes. By this time the patience of all is exhausted. The children become fidgety and restless; or, if it happens to be an evening, when the prayer is finished they are fast asleep. On no point do many good men commit more fatal mistakes than on this. Instead of exhibiting religion in an interesting attitude, they cause it to be associated in the minds of children with all that is dull, wearisome and disgusting. We have never heard some very good men, in public or in the family, without being reminded of a remark of Whitefield respecting a certain brother, he first prays me into a good frame and then prays me out of it.

The evening devotions should always be conducted early, either just before or immediately after supper. Then all the members of the family are generally present and unoppressed with drowsiness, they can cheerfully unite in supplicating the favour and forgiveness of God and in rendering him thanks for his merciful protection through the cares, duties and dangers of the day.

CHRISTIAN BOLDNESS.

We translate the following article from the Berlin Evangelical Church Journal:

If the work of the Lord is to be accomplished, a manly courage is indispensably neccessary. *A christian should, wherever he is, let it be seen that he is without fear and dread.* Many among us are rendered timid and fearful by the opposition of the world. In this respect our British brethren excel us. Many of them have, as well as we, to bear the envy and scoffs of the world; but they look the enemy in the face and stand to their man, and at last extort from them an acknowledgement. If we will be apologizing for our christian efforts instead of blaming our opposers, our cause is lost. This may serve as a preface to the following incident in the life of a Scotch student.

A student at a college in Scotland returned one evening from a walk in the vicinity, where he had held religious conversation and distributed tracts. He had some under his arm. A fellow student, a light-minded youth, sat at the window, and saw the enthusiast pass by. 'Hey!' he called out to him, 'what fine things do you carry under your arm?' The other did not pass by in silence, he did not hide his tracts, he did not give another turn to the conversation. 'They are religious tracts,' he said mildly and seriously, 'I will show you some which you may keep to read.' Upon this he selected one of the most serious and alarming, and gave it to the questioner. 'Read it,' said he, 'it is worth reading.' He went on, and his fellow-student retired with the tract. After about four days, he came to the tract distributor, and requested him to take a walk. They went and the light-minded young man acknowledged that he was deeply impressed with the contents of that tract. He asked his friend what way he must take in order to be confirmed in his new knowledge, and after a few weeks he became established, and saw now a long life before him, which he should lead in a manner altogether different from what he would have done, if his friend had at that moment been kept back by the fear of man from putting a tract into his hand.

FRANCE IN 1790;

OR LIBERTY WITHOUT RELIGION.

If you had wished to figure to yourself a country which had reached the utmost pinnacle of prosperity, you would have undoubtedly turned your eyes to France, as she appeared a few months before the revolution; illustrious in learning and genius, the favorite abode of the arts, and the mirror of fashion, whither the flower of the nobility from all countries resorted, to acquire the last polish of which the human character is susceptible. Lulled in voluptuous repose, and dreaming of a philosophical millennium, without dependence upon God, like the generation before the flood, *they eat, they drank, they married, they were given in marriage.* In that exuberant soil every thing seemed to flourish but religion and virtue. The season, however, had at length arrived, when God was resolved to punish their impiety as well as to avenge the blood of his servants, whose souls for a century had been incessantly crying to him from under the altar. And what method did he employ for this purpose? When he to whom vengeance belongs, when he whose ways are unsearchable, and whose wisdom is inexhaustible, proceeded to the execution of this strange work, he drew from his treasure a weapon he had never employed before. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of barbarous nations, nor the desolating powers of the universe. He neither overwhelmed them with earthquakes, nor visited them with pestilence. He summoned from themselves a ferocity more terrible than either, a ferocity which, mingling in the struggle for liberty, and borrowing aid from that very refinement to which it seemed to be opposed, turned every man's hand against his neighbour, and sparing no age, nor sex, nor rank, till satiated with the ruin of greatness, the distresses of innocence, and the tears of beauty, it terminated its career in the most unrelenting despotism. *Thou art righteous, O Lord, which art, which was, and which shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.—Robert Hall.*

Honey a Cure for the Gravel.—A number of years ago, says a correspondent, I was much afflicted with the gravel, and twice in serious danger, from small stones lodged in the passage. I met with a gentleman who had been in my situation, and had got rid of this disorder by sweetening his tea with half honey and half sugar. I adopted the remedy and found it effectual. After being fully clear of my disease about ten years, I declined taking honey, and in about three months I had a violent fit of my old complaint. I then renewed the practise of taking honey in my tea, and am now more than three score, and have not for the last twenty-seven years had the smallest symptoms of the gravel. I have recommended my prescription to many of my acquaintance, and have never known it to fail.—*Political Examiner.*

THE MORMON DELUSION.

"A Presbyterian" residing in Chester, Geauga Co. Ohio, in a letter to the Editor of the Hampshire Gazette, communicates the following information respecting the Mormonites, a new sect which has sprung up in the West.

I noticed a few weeks since in your paper a brief account of a sect or gang, who in this vicinity are called Mormonites. The public mind is awake in this region; go where we will we hear little except Mormonism. I presume there are not less than 5 or 600 of these deluded beings in the towns north and west of this. They have in the town north of this what is called the "big family," where no one says that aught of the things that he possesses is his own; they have all things common.

There are many who were once respectable and intelligent, who are now following these wretched impostors—these pretended prophets. Joseph Smith, Jr. *author* of the new revelation, is now head man in the big family. He pretends that he goes to the Lord occasionally for advice, and they think, yea they *know* they have all their orders from head quarters, even from the Lord Almighty, through the mouth of his prophet. Jo pretends to cast out devils, to give the Holy Ghost by laying on of hands, to heal the sick, &c. He has 10 year's translating to do; he looks in a small stone he has, and there reads the will of the Lord and writes it for the good of his fellow men; he can read a person's heart by looking in his *face*. Some lie in trances a day or two, and visit the unknown regions in the mean time; some are taken with a fit of terrible shaking, which they say is the power of the Holy Ghost.

I attended one of their meetings about two weeks ago; a woman was taken shaking who was not a Mormonite, and she has shook the greater part of the time since; she is not inclined to join them yet—says she feels not different in her mind from what she did before. Would you believe me if I should tell you that many Methodists, and ministers, and some Baptists and Presbyterians have joined them? Such is the fact, yes sir, they have been down through the ice in the mill pond, and their sins are all washed away, and they are clothed with self righteousness as with a garment. One half has not been told, but I must close.

To the above, the editor of the Vermont Chronicle adds:

"Our readers will recollect a similar delusion which raged some ten years ago in the case of the "Pilgrims." Their Prophet—Old Isaac, as he was called—came from Canada with a few, and encamped in Woodstock. Here outraging not christianity only but humanity, by their absurd opinions and absurder practise—by taking the assertions of their infatuated leader for divine revelation, by rolling in the ashes, by making wry faces, and by other unmeaning mummery—they induced many decent people, who should have known better, to join them, under the empty promise of being led to the holy land. Taking a south-west direction they floated along down the Ohio and Mississippi, their number augmenting, till they reached the mouth of the Arkansaw. Here, in the swampy delta of the river, they encamped, when in a short time a pestilence carried off two-thirds of their number. The rest becoming urgent for the fulfilment of the Prophet's promise, he led them a little farther and set his staff in the ground at evening, saying, that there was the promised land, and that in the morning, for proof, they would find the staff had put forth bud and blossom. But behold in the morning the dry staff remained, and the Prophet had vanished, and with him the purse which contained the representative of their boasted community of property, together with all their pleasing hopes and dreamy visions.

From the resemblances between the Pilgrims and the Mormonites in manners and pretensions, we should think Old Isaac had re-appeared in the person of Joe Smith, and was intending to make another speculation."

ENGLISH ATHEISTS.

The worst Atheists of this country, it is well known, are emigrants from England. Almost all of the Fanny Wright and Robert Owen school have been imported within a few years past. If our readers wish to know to what deplorable extremities these wretched creatures are disposed to go, they may read the following from one of our London papers: —*N. Y. Obs.*

At the Rotunda, scenes of unparalleled performances are almost nightly going on. Mr. Taylor, the infidel, appears on a stage over which is a mimic representation of the Holy Trinity, before which he bows and continues in the attitude of prayer for several minutes; then rises and bursts into a loud laugh. The Scriptures are read, and comments the most profane and licentious made upon them; and to crown all, bread and wine are brought on the stage, and this poor and wretched man comes forward and says, "I drink this in commemoration of Jesus Christ," and the deluded and miserable multitude exclaim, "Well done! bravo! bravo!" This is a very brief and imperfect sketch of one night's exhibition.

A CASE IN POINT.

Columbus, (Mi.) June 25, 1831.

Many members of Christian churches contend that it is right to make all the profit they can, by buying and selling ardent spirits. What says the conscience of an unlettered Choctaw!

F——, a member of the Mayhew Church, came voluntarily before the Session, at our last communion, and stated his case as follows: "I was far from home, among my relatives, in a part of the nation where they have not the Gospel, and where they drink whiskey. My horse was poor and likely to fail, and I wished to get another. My relatives advised me to sell my horse in the white settlements for whiskey, and bring it into the nation, with which I might be able to purchase two horses. I told them I did not drink whiskey, and I did not wish to trade in whiskey. They told me I need only get the whiskey and give it to them, they would sell it and get me horses. I was blinded. I thought perhaps there would be no harm in this, and I would do it. I started for the whiskey, but soon my heart began to grow heavy. I felt bad; I thought I was not doing right. But I had made the engagement, so I went to the white man's and told him what I wanted; he took my horse, gave me whiskey, and I started back. My heart grew very sad. When I returned I gave the whiskey to my friends, and soon the people began to drink it. This made me feel so bad that I could stay with them no longer.—My brother let me have a horse, and I came home. I have now told you what I have done. I know it is bad. I left a part of the whiskey with my relatives unsold. I never wish to see it again, or to hear from it. If my brethren will forgive me I shall be glad. I have no wish to leave the people of God. I am very much ashamed that I was so deceived by my relatives, and influenced to do what was unbecoming in a christian."

I have given the substance of his story, without pretending to literal exactnesss in every word.

In the above case was every circumstance that could go to justify or extenuate the traffic in whiskey. The man was poor; the people wanted the whiskey: if he did not furnish it, somebody else would; he had no other means of getting himself a good horse, &c. But all this did not satisfy his conscience. He needed no one to prove to him that he had done wrong, and he had no rest till he confessed his fault and obtained forgiveness. C. K.

Jour. of Human]

New-York Magdalen Report.—The *peaceable* citizens of the city of New-York have been completely put to the *blush*, by the recent report of the Magdalen Society of that city. From what we learn of the report, it undoubtly gives a dark and gloomy color to the virtue and morals of that far famed city. It is nevertheless a lamentable fact, and one which ought to be recorded against the press, that the Journals of that city have endeavored to suppress the report, by every means within their power. We think however, notwithstanding, that the report should be extensively published, and the catalogue of crime and misery which it divulges should be held up to the gaze of every member of the city, until they are satiated with the foul disgrace they have brought, or have suffered to be brought, upon themselves by the admission into society of men and women, who have so signally corrupted the morals and virtues of the citizens. From a recapitulation of the report published in some of the papers, it appears that *upwards of ten thousand females in the city are amenable to society for their unchaste deportment!* And shall these facts be hid from the gaze of an insulted American people—shall they be suppressed and buried in oblivion that the crimes and consequences of debauchery may be carried on to greater and more alarming extent? No, let them be published to the world—let the infamy and disgrace fall upon the heads of those who merit the contempt and scorn of the virtuous citizens of our country. We think that the public Journals, instead of endeavoring to suppress the report, should be employed in disseminating its contents, and in ferreting out the ringleaders of this band of infamy, and visit upon their heads the just indignation merited. New-York has her *Halls* appropriated to vice and immorality; against these should the voice of the people be raised; and more especially, that Hall, miscalled the '*Hall of Science*,' from which issues weekly the corruptible sheet Edited by Fanny Wright and Robert Dale Owen. Are these not the ringleaders, nay, the very life-spring and foundation of the debauchery which threatens the New-Yorkers with crimes and infamy, terrible as that which brought the avenging hand of Heaven on the inhabitants of Sodom and Gomorrah?—*Doylestown Intell.*

"It would be easy to prove," says Humboldt, "that the whole archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattoes, (free and slaves) received, from 1670 to 1825, nearly *five millions* of Africans! In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandise."

The Treasurer of the Massachusetts General Hospital has the pleasure to acknowledge the receipt of *Five Thousand Dollars*, as a donation from a merchant, with a request that it may be accepted for the benefit of that most useful and excellent institution."

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March —The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children —$15. By Wm. H. Richardson, M. D —daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4 1831. 40-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf